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THE LOVE AND GRACE OF GOD.

"God is love" is the sublimest and divinest statement in the book of Revelation. It is the great central truth of revelation, and in harmony with this blessed declaration, is the central declaration of the Gospel, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The two great words of revelation are, *love* and *grace*. Dr. Chalmers says, "The soul that makes the discovery that God is love is infallibly converted." What harm can come to a child of grace, a child of the king, in the hands of one whose very nature is love? However dark the hours may be, however gloomy and threatening to our dull senses, the God whose love and grace redeemed us, is full of tenderness and compassion, and under his divine government all things work together for good. He who is able to grasp and comprehend these two great truths of revelation, that God is love, and that by grace he saves, will not be disturbed tho wave upon wave of God's billows roll over him. With profound confidence his soul rests sweetly in the divine declaration, "God is love."

It was Paul who declared, "Nothing shall separate us from the love of God which is in Christ Jesus." Nothing! No, neither life nor death, nor things present nor things to come. Oh, for more faith in the God who is love! Do we trust him? Do we really believe that God is love? If God is love, then all his acting and dealing with us must be prompted by love, and salvation with all its accompanying blessings is by grace, the gift of God. May every reader of this paper realize in his own experience these blessed truths of divine revelation, *love* and *grace*.

"HEAR YE HIM."

On no less than three occasions did God, with audible voice testify to the divine character of Jesus Christ, and to his personal relations to himself, in the words, "This is my beloved Son, hear ye

him." It was no longer Moses, not any of the prophets, tho they had been teachers of authority, inspired teachers of God's Word. But now it is Christ. There, in the very presence of Moses and Elijah, the one the lawgiver of the Old Testament, the other a representative prophet, in the presence of these two great men, a voice from heaven gives the command and exhortation, to hear, not Moses and the prophets, but God's own beloved Son.

There is here a very practical lesson for all of us. It is a lamentable fact that in our day people go to church to hear the *preacher* rather than the *Word* which he preaches. We exalt the *messenger* above the *message*. It is a sad commentary on our religious life when we are more concerned about the messenger than about the message he is commanded to bring. How many start to church on Sabbath morning, saying, "I will hear what message God has for me to-day;" do we not rather go to hear what the *preacher* has to say? When Cornelius had gathered his friends together in his home, it was not that they might *see* and *hear* Peter, they had gathered to hear what God had commanded Peter to speak. It was the *message* they wanted to hear, more than the messenger. There are too many preachers who preach *about* Christ instead of preaching Christ, and too many hearers magnify the messenger above the message. "Hear ye him." Hear Christ. It was Paul who said, "I am determined to know nothing among you save Christ and him crucified." And again he said, "We preach Christ."

Personal Mention.

Brother McFaden is busy at work for the Master in the City of Chicago.

Brother M. S. White received two by baptism at West Independence, Ohio.

Three accessions by baptism are reported by Brother Shaver of Maurertown, Va.

Brother Lyon reports the mission work in Washington, D. C., as moving along nicely.

Brother J. M. Bowman, of Glenford, Ohio, reports five accessions as the result of his late meeting.

Brother Adam Eberly of Kunkle, Ohio, writes that nine have been added to their congregation since the dedication of their church.

Brother A. L. Garber preached in the College Chapel last Sabbath morning, from the text: "If any man thirst, let him come unto me and drink."

Sister Sadie Gibbons has been chosen by the Illiokota Conference to assist in the Chicago Mission. This is apostolic, for Paul too, had women as co-laborers.

Brother W. D. Furry begins revival services in his home congregation Nov. 8, after which he goes to Goshen, Ind., with a view of organizing a church in that city.

TO ALL EVANGELIST READERS.

The BUSINESS STATEMENT in No. 42 by the Editor is pointed, right and proper under the circumstances, but it is a disgrace to any church to render such a statement necessary. Notwithstanding the hard times there cannot be such abject poverty that the major part of the delinquents could not pay for their paper if they felt the interest in it they ought to feel.

A sister from the west sent me her advance subscription and in her letter she says, "But I am surely at a loss to know how such a state of affairs came about. Is it possible that the members of the Brethren Church are so negligent of their duty toward the Editor of our papers. It seems to me there must surely be some other cause, I do hope however that no one has been intentionally dishonest."

The feelings of the sister above referred may represent the feelings of others, it is therefore very fortunate that the Editor has published the facts and figures in the case which can be substantiated by the books of the Publication Board.

I have been in touch with the Publication House for over a year, while I have not always agreed with the Editor on every point I am free to say that I believe that the business and financial affairs of the concern have been most carefully and economically managed.

The present difficulty arises from two causes; one is the Publishing House never has had sufficient capital with which to do business, and the other is as is already known, subscribers fail to pay their debts within reasonable time.

A few weeks ago I made an urgent call for advance subscriptions at four years for five dollars, expecting by this means to raise a little working capital; the proposition is reasonable, the amount involved small, and the discount allowed more than legal interest. I had hoped to receive a ready response, but to my utter disappointment I have thus far only received two subscriptions outside of Philadelphia. The Publication Board has already been obliged to raise three hundred dollars to keep the enterprise afloat; this is of course only a temporary loan; we shall repay ourselves as soon as a little money comes in. The Board does not feel itself under any obligation to contribute any more toward the support of our literature than other members, hence if the Brethren Church wants a literature she will pay for it, we are willing to man-